DOCUMENT RESUME

ED 121 676 SO 009 054

TITLE Man--And an Environment Called "Tallahassee." Final Report to the Florida Citizens' Committee for the Humanities.
INSTITUTION Florida State Univ., Tallahassee.
PUB DATE [74]
NOTE 23p.

EDRS PRICE MF-$0.83 HC-$1.67 Plus Postage
DESCRIPTORS *Adult Education Programs; *Community Education; Community Programs; Environment; *Environmental Education; Ethical Values; *Outreach Programs; Political Issues; Program Descriptions; Social Responsibility; *Values

ABSTRACT

This report describes a community education project designed to increase community awareness of the religious and philosophical issues necessary for environmental protection. In dialogue with adult community groups in Tallahassee, Florida, the project activities promoted reflection on what was happening in this region and what those actions revealed about the values of the residents. The activities included ten presentations by academic humanists to adult community audiences, environmental photographic essays for community reflection, and local television and radio programs. In addition, the project involved student participation through a special course offering at Florida State University. Plans for future project activities are also described. (Author/DE)

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MAN -- AND AN ENVIRONMENT CALLED "TALLAHASSEE"

FINAL REPORT

to

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Time Period for the Project: July 1, 1973 to December 31, 1973

FCCH

Grant Number: 5501-109

SP 009 054

APR 0 8 1976

PREFACE

Today, as in no earlier time, the creative genius of humankind is challenged in all its range to design a future, not only for survival, but for a kind of survival that has meaning and value. In its ultimate character this is not an operational but a religious-philosophical problem. Behind the fact of life is the problem of its meaning and its orienting value commitments. In the cold light of today's overwhelming mass of knowledge, whatever meaning life is to have must be discovered and lived by human beings in community with their fellows.

In conducting a Project for the Florida Citizens' Committee for the Humanities, we have not focused upon the operational details and the technological tinkering inherent in today's environmental discussions. We have instead centered our concern on the ultimate religious-philosophical issues, where conflict and confusion exist about the meanings (world-views) and value commitments (ethos) appropriate to survival and the quality of life. Since our Project was an educational venture in the community and since education in its Latin root means "to bring forth," we have not sought to provide "solutions." We tried to encourage reflection on personal commitment by bringing forth some of life's possibilities -- the deeper meanings and ethos which other individuals and cultures have found useful and satisfying.

Our efforts have been guided by several key assumptions:

- --That we see only what we already know.
- --That knowing is as much a product of fantasy and feeling "in-here" as it is a product of factual information about "out-there."
- --That how man sees himself (world-view and ethos) determines how he acts toward all things about him.
- --That we are, simply, what we do.

In dialogue with adult community groups about an environment called "Tallahassee," we have attempted to promote reflection upon what we are doing in that environment, and what our actions reveal about what we see, and know, and really value. With theologian Michael Novak, we have asked ourselves and others: Who do we think we are? And what do we think we are trying to do?

CONTENTS

	Introduction -- Project Concerns and Objectives	1
I	Dialogue with Adult Community Audiences	13
II	Mass Media Messages	17
III	Photo Essays for Community Reflection	18
IV	Developmental Research School Program	19
V	Where Do We Go From Here	20
VI	Budget Categories and Expenditures	22

INTRODUCTION: PROJECT CONCERNS AND OBJECTIVES

> All that we can predict with certainty is that the central issue of the twenty-first century, as it is of this one, will be the struggle to assert truly human values, and to achieve their ascendancy in a mass, technological society. It will be the struggle to place man in a healthy relationship with his natural environment; to place him in command of, rather than subsurvient to, the wondrous technology he is creating; and to give him the breadth and depth of understanding which can result in the formation of a world culture, embracing and nurturing within its transcending characteristics the diverse cultures of today's world.
>
> --John Goodlad, Stanford University

In recent years, politicians, the news media, scientists and "ordinary citizens" have gradually become aware of a crisis in man's relationship to the natural world which has assumed monumental proportions. The word crisis should not be applied glibly, for there are many forms of crisis, and one fears that we may be conditioned to tune out all but the most critical, ignoring long-range forecasts to deal with the daily traumas of what to serve the boss and his wife tonight, or how to balance the check-book in the face of mounting prices, or how to calm a boisterous class of eighth graders. Yet all the while, as Aldous Huxley reminds us, "The river of change flows ever faster, and somewhere downstream, perhaps only a few years ahead, we shall come to the rapids, and shall hear, louder and ever louder, the roaring of a cataract."

In the present century, man has fulfilled the Biblical injunction to "be fruitful and multiply and fill the earth," providing richer opportunities to more persons than ever before in history--yet also offering the possibility of dehumanization, alienation and deterioration of the quality of life to the same millions. As population has grown, demands upon the political, economic and natural systems have likewise increased. We need more houses, so we build ten per acre instead of four. We need more power, so we dam more rivers and strip the land for coal. We desire more luxuries, so we kill seals, alligators and whales for soft fur coats, stunning shoes and plenty of sun-tan oil.

Groups press their demands--often confliting demands--upon their public officials: Sheepmen want to right to destroy predators who kill their sheep, but Audobon Society members insist that eagles be protected from human threats. Hikers and skiers petition for unspoiled, quiet natural areas, but snowmobilers insist on their right to recreation too. Travelers demand better airport facilities, but homeowners and environmental groups protest against the noise, pollution and disruption to the eco-systems which such projects portend. Consumers will buy only clear, unmarked fruits

and vegetables, and farmers seek to comply by pouring on pesticides, only to face enraged outcries from biologists and farm workers alike. For every problem there is a solution, and for every solution a new problem seems to appear. All the while, we--public men and private men --are expected to make continuous decisions, which may affect ourselves alone, or some of us, or all of us. Our decisions, and the values which lie behind them, are inextricably linked to the kind of world we will live in for the balance of our lives and the lives of future generations.

Lynn White, Jr., a medieval historian writing in Science, observes that:

> What people do about their ecology depends upon what they think about themselves in relation to things about them. Human ecology is deeply conditioned by beliefs about our nature and destiny--that is, by religion. To Western eyes this is very evident in, say, India or Ceylon. It is equally true of ourselves and of our medieval ancestors.

If this is true, then we must be deeply concerned about the choices which confront us, the priorities which shape our decisions, the ways to go about the decision-making process, and the inclusiveness or exclusiveness of the process itself. As President Nixon pointed out in the first annual report to the Council on Environmental Quality:

> We must seek nothing less than the basic reform in the way our society looks at problems and makes decisions. Our educational system has a key role in bringing about this reform....It is also vital that our entire society develop a new understanding and a new awareness of man's relation to his environment--what might be called environmental literacy.

A decision-making process for environmental literacy is more than asking how to attain a goal or how to rank order our priorities. It is more than asking "Where is technology taking us?" and "How can technology help us get where we want to go?" Education concerning the environment is education concerned with questions about the living of life and its meaning. Discovering where we want to go, making commitments to life-styles and ultimate concerns,* and then, deciding in situations involving

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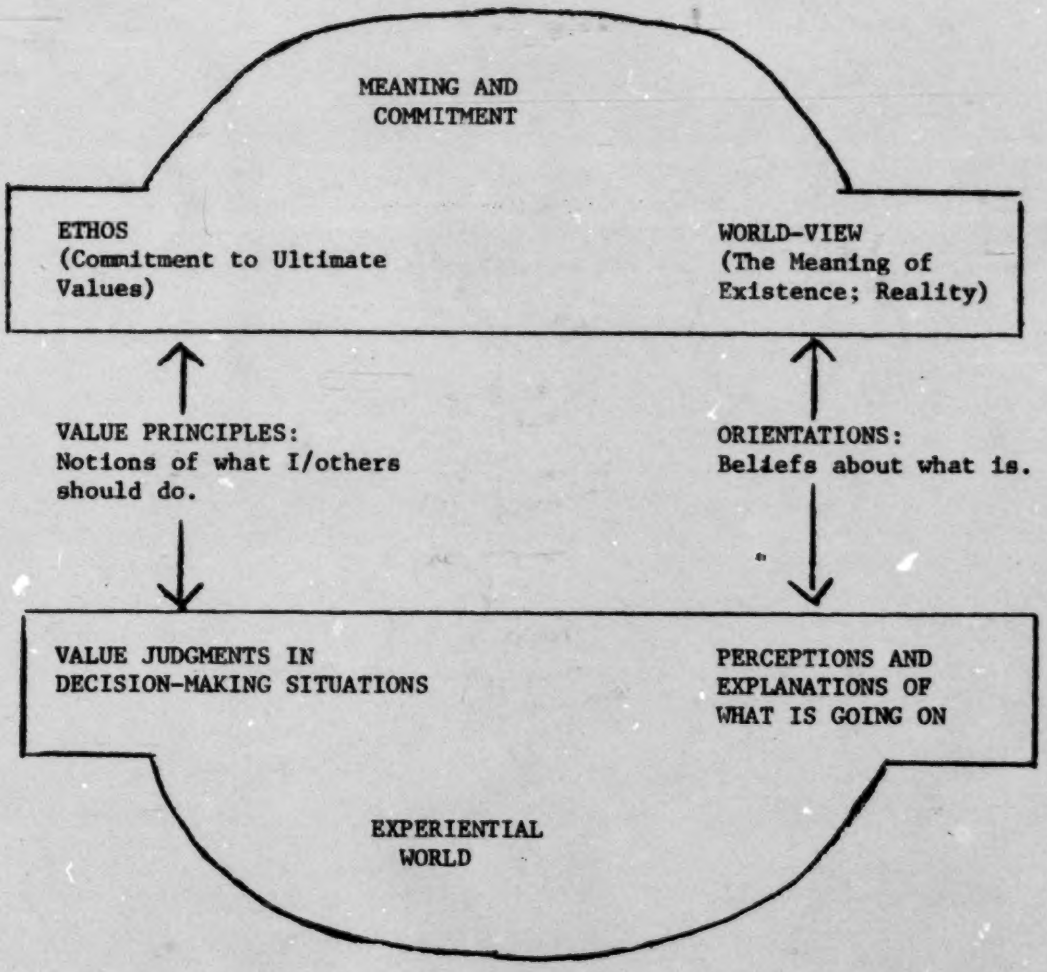
*The use of the tern "ultimate concerns" comes from the theologian Paul Tillich and refers to the commitments and discernments of individuals at the highest level. James C. Coleman, discussing personality theory, encountered a similar theme as he noted the search for meaning by each individual: "...Man must not only acquire information about himself and his world and develop the competencies for dealing with his problems, but he must also come to grips with the problem of value--of what is good for him and what is not--and ultimately with the problem of th meaning of his existence..." Clyde Kluckholm spelled out three levels of "value" in each individual's life and their interrelatedness: the "desired," what I/other men want; the "desirable," what I/other men ought to want; "existential values," those values to which I/other men commit our lives and from which I/other men derive the meaning of life (i.e., answering questions of "Who am I? What is the meaning of life? What are the purposes of life?)

technology and our man-nature relationship are ethical matters. Unfortunately, as Albert Schweitzer once wrote, "The great fault of all ethics hitherto has been that they believed themselves to have dealt only with the relation of man to man." The president of the National Academy of Science, Philip Handler, called ethicists to task: "It is the humanists who are or should be the repository of values; theirs is the task of explaining why life is worth living...the wise application of science must rest upon a morality which only the humanist can establish." Environmental literacy is then more than a pursuit of reliable knowledge alone, or a simple wail about our future, it is first a reflection upon some questions: What are the goals of life? What is desirable? To what should I commit myself? What should I do? What are my obligations? What is my proper relation to myself, to other men, and to nature?

These existential questions are manifestations of the ecological crisis, which is a moral crisis wherein too casual answers have left the way open for the exploitation of nature, and hence, nature's children yet to come. Education which confronts this moral crisis must involve 1) the handling of the conflict over valuations proper (which values and lifestyles are "best" or "better") and 2) handling the conflict over a perceived discrepancy between professed values and actual behavior.

Making the study of ethical conflict a serious endeavor implies that individuals and communities must weigh the various ultimate referents involved in normative argumentation. These ultimate referents, or "ultimate concerns" serve as the basis for lifestyles and actions--as noted by Professor White--which are the root problem in the environmental crisis. As John Dewey observed in the 1930's: "Philosophy is reflection upon social ideals, and education is the effort to actualize those ideals in human behavior." We ought to weigh these various "social ideals" and participate in the Great Debate on the nature of the society desired and how we are participants in that society are going to actualize the decisions made. Such choices strike at the heart of the human predicament and, while deeply controversial, such choices get the public to the environmental crisis at its ultimate level.

While reliable knowledge about the natural system is vital, it is not likely, alone, to wrought action in the realms of individual commitments and public policy decisions. "The state of our environment has become a matter for serious concern and," as U.S. Commissioner of Education Sidney Marland continued, "any attempts to solve this crisis situation must be deeply rooted...within the consciousness of the people." Such change is a function of these ultimate concerns, reflected in affections and volitions. Education for this change then requires programs directed to dispositions, attitudes, and the emotions.


MEANING AND
COMMITMENT
ETHOS
(Commitment to Ultimate
Values)
WORLD-VIEW
(The Meaning of
Existence; Reality)
VALUE PRINCIPLES:
Notions of what I/others
should do.
ORIENTATIONS:
Beliefs about what is.
VALUE JUDGMENTS IN
DECISION-MAKING SITUATIONS
PERCEPTIONS AND
EXPLANATIONS OF
WHAT IS GOING ON
EXPERIENTIAL
WORLD

EXCURSIONS

The three "excursions" which follow illustrate in their own way their authors' value commitments, the search for meaning, and the life-style aspirations which flow from one's ethos and world-view. In each excursion the author is telling a portion of his personal story--that which moves and sustains him. This is the stuff of an education--whether formal or nonformal--which is designed to prepare us for making sensitive and responsible ethical choices.*

A. *A TRUE STORY*

by

*Lavelle Brown***

A tree was destroyed in Tallahassee. It was cut down, despite everything many people tried to do. A beautiful fifty feet oak tree fell victim to ineffective legislation, a greedy landowner, and persistent "tree" men.

I heard an unusual noise in the back parking lot of my apartment and got up to investigate. My husband having driven up at the same time and curious as to what was going on, questioned a man wielding a chain saw. He was informed that they were cutting down the tall Oak tree. When asked if they had a permit, the men assured him they did. Tallahassee has a new tree ordinance making a permit necessary. He came inside and reported what was happening; the news upset me because I am a lover of trees and cool seats for my black upholstered car.

My husband said to forget it, there was nothing we could do to stop them. I just kept getting angrier and finally suggested we call the landlord. After all the tree was on the property line!

Unfortunately not enough on the line. The landlord said he could do nothing, because less than fifty percent of the tree was his. He did say he had asked the landowner to refrain from cutting it down unless it was necessary. Of course, it was necessary, a tree surgeon had been consulted and it was of his opinion the tree had reached its "maturity" and would drop limbs in the swimming pool. "Swimming pool." That was new information. The space left behind the building being constructed was only 5 yards by 5 yards. A small swimming pool, maybe for fish?

Reasoning that I had done all that could be done, I sat down, but the question of a permit kept haunting me. I jumped up, grabbed the phone book and look up the county commission's phone number. That

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*The reader might compare the Excursions with the Project's Assumptions as stated in the Preface, p. ii.

**Prepared during the summer, 1973, in Professor Charles H. Adair's Environmental Education Seminar, Florida State University.

took so long while the chain saw continued to buzz. Finally getting an answer, I told the secretary my problem, she said to call another office, ask for Mr. Bob Speidel who was in charge of the county's environmental protection agency. I dialed again, reached another secretary and was told Mr. Speidel was not in and to please call again in several hours. The buzzing of the saw continued. I quizzed her whether there was someone else with the authority to act, she told me I might call yet another office. Becoming angrier at the red tape and loss of time I called the next number. To my surprise Mr. Speidel answered, in the wrong place I found the "man" I needed.

I immediately asked him if a tree cutting permit had been issued for 1310 N. Adams. I heard him call out to someone else and the answer "No" came through over the phone. I became very excited and rapidly told him that the tree service was cutting down a beautiful Oak tree in my backyard. He asked me how wide it was through the "gut," I turned and yelled at my husband to go check. When he came running back saying fifty feet I immediately passed on the information, unfortunately for the tree that was only how tall it was. Mr. Speidel said excitedly "We'll be right there."

I spent the next twenty minutes dashing between the window, the backyard and the front, constantly hearing the chain saw doing its deed. My husband said I had better not let those "burly" tree men know what I was doing, if they got mad at us they might drop a limb on our car. Suddenly there was silence, my husband ran out to see what was happening. A squirrel refused to be displaced from its home, he ran the tree men out of the limbs of his home. Sadly, not even those who lose their homes can protest effectively, the saw resumed its work.

Finally, an official looking car comes, a vivacious young man jumps out, a camera swimgs on his back, and he runs up to the foreman. Within a few seconds he has the men out of the tree and the saw silenced, but the tree was now minus half its limbs and the crown had been cut out. I hopefully listened through my back window, however I could not distinguish the conversation. I did hear the distinctive sound of the chain saw begin again, and saw my "crusader" walk back to his car.

I ran out the door, dashed across the street, accosted the young man crying out "What happened? I'm the lady that called." He turned around and patiently explained that the ordinance covered only trees at least three feet through the gut, and that the tree may have been fifty feet tall but it was only twenty-eight inches through the middle. I was disappointed but as he continued the outlook for saving trees diminished even further, the ordinance also includes a clause restricting its application to commercial property, residential property is excluded.

Even then I was perplexed, the building was to house a beauty salon on the bottom and an apartment on the top. In fact across the

street was the parking lot of a popular small restaurant. My crusader from the environmental protection agency explained that he could do no more; his hands were tied. It did not matter that he believed the ordinance should be broader. I went back into the house disturbed, perplexed and beaten. The tree was coming down no matter what I did to prevent it.

I returned later in the afternoon to an ugly empty space and the sound of angry voices. The son of our landlord and our neighbors on the right were angrily discussing the devastation the tree men had wrought; not only had they destroyed the tree but had damaged shrubbery located on our side of the property line.

I entered the conversation stating what I had done, what had happened and the story of the swimming pool and a "mature" tree with falling limbs. My neighbor scoffed, he said not only would the tree not cause damage with falling limbs but it had not even reached its prime yet. I was impressed, after all he has had his own successful tree service for the past forty years both here in Florida and in Ohio. Our landlord's son told us about more deception on the part of the landowner next door; it seems he called late at night, got the son out of bed and requested the use of the driveway to pull out an "old" tree. When he awakened the son said there was not an "old" tree back there, the landowner's answer was there would be after he cut the Oak down. The son then expressly forbid him to cut the tree until he had consulted his lawyer. By the time the son arrived the tree had only a few limbs left and in essence the tree was dead.

Several days later, still upset because we were less one tree I met the next door neighbor's wife. We began discussing the incident, she was disturbed also because it ruined the view from her beautiful backyard. In conclusion he stated, "For forty years my husband and I have refused to remove trees unless they were diseased or dead. Forty years ago trees were important, today they are vital. When will people realize how long it takes to grow a tree?" How long will it take to realize we cannot desecrate our place as we please?

B. *ANTALOGIA*

by

*Walt and Leigh Richmond**

**Source unknown.*

C. *ARCHEOLOGICAL EXPEDITION IN THE AMERICAN WEST*

by

Loren Eiseley

PROJECT OBJECTIVES

As Loren Eiseley noted elsewhere, "For many of us the Biblical bush still burns, and there is a deep mystery in the heart of a simple seed." At first this is a surprising statement from a scholar who is both an anthropologist and a natural scientist. A theologian, John Ruskin, coming for the other side of C.P. Snow's "two cultures," recounts a youthful perception:

> ...there was a continual perception of Sanctity in the whole of nature, from the slightest to the vastest, an instinctive awe mixed with delight; an indefinable thrill, such as we sometimes imagine to indicate the presence of a disembodied spirit. I could only feel this perfectly when I was alone; and then it would often make me shiver from head to foot with the joy and fear of it, when after some time away from hills I first got to the shore of a mountain river...or when I first saw the swell of distant land against the sunset, or the first low broken wall, covered with mountain moss...the joy in nature seemed to me to come of a sort of heart-hunger satisfied with the presence of a Great and Holy Spirit....

These perceptions, those noted in the Excursions, and the work of other humanists offer the powerful stimuli needed for reflective inquiry by individuals and communities facing the current environmental crisis.

In our design of a Project for the Florida Citizens' Committee for the Humanities we wanted to draw upon the humanities to cause reflection by adults in Tallahassee on the implications of population growth and environmental deterioration. Our design was in keeping with the theme selected by FCCH as the focus for its activities: "The Madding Crowd: Population Density and the Future of Florida." The Committee in defining its theme noted:

> ...the changes in population density taking place in the state are of central importance to all Floridians. The state is one of the fastest growing in the nation. Its population in the last two decades has doubled, and studies indicate that by 1980 two million more people will be residing here. The population density of many Florida cities is producing challenges to traditional concepts of interpersonal relationships and social structure. Developing metropolitan areas are eroding more and more of our natural and cultural resources, causing conflicts of interest between conservationists and the business community. Conversely, the shrinking populations of some smaller communities are creating economic problems and forcing differend kinds of adjustments. A generation ago Florida was predominately rural, and its citizens were oriented toward an agrarian economy and rural values and standards. Florida is rapidly becoming metropolitan and cosmopolitan--and the strain on human values and institutions during this transition is significant.

The Tallahassee area is part of that pattern of population growth in Florida and it feels the strains noted by the Committee. As Leon County's population rose from 74,225 to 103,047 from 1960 to 1970, an increase of thirty-nine percent, the challenges posed by growth stand clear. Here the national debates and mass media surveys have been cast in very concrete terms. With these challenges have come questions--questions about growth and its value, questions about the extent of social planning vis-a-vis traditional property rights, questions about the quality of life desired and how best to achieve and maintain it.

National concerns and distant problems have taken sharp focus in the Tallahassee area--coastal development ("Florida's Last Frontier"), national forest policies and functions (clear-cutting and multiple-use), zoning and public policy, public transportation, solid waste and sewage disposal, historic preservation, oil spills, urban renewal, and rapid population increase. Name a national concern about a natural or man-made environment and it is manifest in the Tallahassee area--but with a difference. At Tallahassee's point in time and space the problems can be managed. Issues can be resolved by enlightened, open discussion. Commitments can be made to create environmental policies and lifestyles which are satisfying to the people who live here. A difference in Tallahassee is that there seems to be time to make a difference.

Adults in Tallahassee are facing the tough decisions wrought by increasing population density and the sprawl of development. The Project's activities brought a humanistic perspective to bear on the problems accompanying this growth. Adult target audiences were asked to see the impact of decisions on the quality of life beyond today, that one move in this direction does affect the whole, and that today's decision is not a simple matter of cost/benefit economics--but also an ingredient in our humanness.

Under the provisions of our revised proposal to the FCCH, we set forth the following objectives:

1. To conduct a minimum of ten presentations by academic humanists to adult community audiences. The presentations were to be informative and were designed to encourage reflection upon broad religious-philosophical issues inherent in environmental decisions.

2. To develop and display a minimum of five photographic essays. The essays were to consist of a series of black-white, mounted photographs focused upon a theme (i.e., zoning, historic preservation, visual pollution).

3. To seek program time for television and radio presentations to the community by academic humanists to complement the live presentations on environmental issues.

In addition, the co-directors of the Project were interested in involving a small number of secondary school students in our Project. While the FCCH due to its funding guidelines and relationship to the National Endowment for the Humanities did not want student participation to be a focal point (as it was in our first proposal), we maintained student participation through a special cource offering at the Developmental Research School, Florida State University.

The following sections of this Final Report describe the activities of the co-directors and academic humanists in fulfilling the Project objectives.

I DIALOGUE WITH ADULT COMMUNITY AUDIENCES

Dialogue with adult community audiences was the major thrust of this Project. The co-directors and several members of Florida State University's Department of Religion were directly involved in presentations before a broad spectrum of community members during the fall, 1973, and into the winter, 1974. The participating academic humanists were:*

Jackson Lee Ice, Associate Professor of Religion and Philosophy, Florida State University

Charles William Swain, Associate Professor of Religion, Florida State University

Lawrence Cunningham, Assistant Professor of Religion, Florida State University

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* Ms Elizabeth Phifer, Research Associate, Department of Religion, Florida State University, served as Project Coordinator. In that role, she arranged the presentations before adult community audiences, surveyed interest in Project activities, did the publicity for the Project presentations, assisted in the preparation of presentations, and arranged for the display of the photo essays. Her contribution to the Project's endeavor was invaluable.

Ms Susan Sanz, secretary for the Religion-Social Studies Curriculum Project, managed all financial matters for this Project, supervised the acquisition of equipment and materials, and prepared materials for adult community presentations.

Mr. Michael Adair and Mr. David Yager served as Project photographers. Mr. Yager worked during the summer, 1973, and Mr. Adair worked during the fall, 1973. Mr. David E. LaHart served in developing ideas for photo essays during the fall, 1973.

Robert A. Spivey, Professor of Religion, Florida State University, and Executive Director, American Academy of Religion.

Edward P. Woodruff, Social Studies Instructor, Developmental Research School, Florida State University

Willis D. Veal, Social Studies Instructor, Developmental Research School, Florida State University, and Project Co-Director

Rodney F. Allen, Assistant Professor, Science and Human Affairs Program, College of Education, Florida State University, and Project Co-Director

The following list is a catalogue of our presentations by date and the audience served.

(1) On May 11 and 12, Rodney F. Allen spoke to two groups of thirty elementary school teachers and Leon County School Volunteers and offered a teaching demonstration with a 16mm film: "Love to Kill," Learning Corporation of America, 1972, 12 minutes. Each presentation, with discussion, lasted one and one-half hours.

(2) On June 5, Rodney F. Allen addressed the Leon County Humane Society on environmental perception and the humanities. Thirty-five persons attended. The film, "Love to Jill," was used during this presentation. As a follow-up to this presentation, Professor Allen was invited to chair the Society's education committee and this fall the committee initiated a film project where the Society purchases films dealing with human lifestyles and humane concerns, for deposit with the Leon County Library. The films deposited to date involve the humanities and a humanistic perspective of the issues of humane treatment of animals. "Love to Kill" and "The End of One," produced by Learning Corporation of America, are excellent examples.

First Presbyterian Church Enrichment Series*

(3) September 16 to October 21, Professor Cunningham offered a six-week course on St. Francis of Assisi and concern for nature. Participants from the community used Professor Cunningham's book on St. Francis and the Project provided slides for illustrating the lecture. The average attendance at the six sessions was 22 persons.

(4) From September 16 to October 21, Professor Allen offered a similar course on the Ethics of Environmental Concern. Several films were used and participants read and discussed case studies in Deciding How to Live on Spaceship Earth. The average attendance at the six

*Each series was open to the public and announced in the Tallahassee Democrat and on radio programs.

sessions was 10 persons.

Temple Israel Series

(5) On October 12, Robert A. Spivey initiated this series with a discussion of the environmental crisis in Biblical perspective. He discussed the Biblical creation stories in terms of man's mastery over nature but also in terms of a stewardship. But the main point focused upon "the pollution of time"--the single-minded obsession with the present as a betrayal of the Biblical tradition and our sense of community with those who went before and will come after us. Attendance was about 100 persons.

(6) On November 16, Charles William Swain continued the series with a discussion of insights to be gained from Eastern religious traditions. Professor Swain illustrated his lecture with slides and quotations from Holmes Welch's Tao Today, and underscored "He that is master must be servant of all." Over 100 persons attended.

(7) On December 7, Lawrence Cunningham discussed the teachings of St. Francis and other conceptions of the man-nature relationship with an eye to helping the audience's understanding of our pollution of space. Again, about 100 persons attended.

Trinity United Methodist Church Series

(8) On October 6, Professor Spivey initiated our series at Trinity Methodist Church. In an hour and 15 minutes presentation before 130 persons, he discussed the Biblical tradition and what he sees as the "pollution of time." His remarks were set against the interpretation of Lynn White, Jr., in the March, 1962, number of Science.

(9) On October 14, Professor Cunningham described St. Francis' conception of "nature" set against the myths which have grown up from St. Francis' feeding of the birds. This conception of man and nature was set against Professor Cunningham's view of current environmental perceptions and their implications. Over 100 persons attended.

(10) On October 21, Professor Ice described how the Judeo-Christian tradition has been used by Western man to reenforce the ways in which he has exploited the earth. Professor Ice suggested that Albert Schweitzer's conception of reverence of life and pantheism were key points for reflection. Over 100 persons attended.

(11) On October 28, Professor Swain dealt with Eastern religious traditions --especially Taoism and Buddhism--as offering insights to one's own tradition and one's own lifestyle and its environmental consequences. A tape of this presentation to over 100 persons has been given to the executive director, FCCH.

(12) On November 4, Professor Allen sought to tie the series together by describing educational opportunities and procedures to cope with the environmental crisis and the need for greater literacy in environmental concerns. Sample instructional materials were distributed and later requests for additional materials were fulfilled in a mailing. About 100 persons attended and a tape has been presented to FCCH.

(13) On October 16, Professor Ice addressed the Torch Club of Tallahassee. With an audience of fifty persons, Professor Ice explored the relationship between Albert Schweitzer's "reverence for life" and his personal conception of what Western Man should do about the environmental crisis. At the Torch Club's request a copy of this address was sent to the Club's national magazine. In addition, the manuscript has been submitted to Christianity and Crisis for possible publication. A tape has been sent to FCCH.

(14) On October 20, Professor Allen offered an hour and one-half presentation at the annual Clinic of the Florida Council for the Social Studies meeting at Disney World. Twenty-five teachers participated in the teaching demonstration and film discussion. While a number of instructional materials were distributed at the session, fourteen teachers wrote to the Project office for additional units--each stressing the role of the humanities in environmental education. Professor Allen has been invited to do a similar session at the FCSS's clinic in Miami during 1974--and a special four hour workshop on the humanities role in environmental studies.

(15) On November 2nd, Professor Allen, Will Veal, and Edward P. Woodruff offered a three-hour workshop at the Washington Convention of the National Council on Geographic Education. Fifty-three educators from the US and Canada attended. While materials were distributed at the session, and while a follow-up mailing went out to each participant, twenty-one persons have contacted the Project for additional materials and information. Environmental Report, a publication based in Washington, will do an article on environmental values in the Spring as an outgrowth of a reporter's attendance at our workshop session. In addition, the NCGE has invited Project personnel to do two sessions at the 1974 Chicago convention.

(16) On November 19, Professor Allen offered a three-hour workshop on Environmental Values and Moral Education at the Toronto convention of the Religious Education Association. Thirty-two religious educators participated. Materials were distributed and a follow-up mailing went out to each participant. The Project received eight letters from participants.

(17) On November 21, Professor Allen offered a three-hour workshop to twenty-one teachers and administrators associated with a two-county moral education project which is headquartered in Hamilton, Ontario. While the focus of the workshop was on moral education, the materials used dealt with humanistic processes of inquiry and ethical discourse on environmental issues. A follow-up session will be held on February 11, 1974.

Several presentations before adult community audiences will take place during the winter, 1974.

Professor Ice will address the Leon County Humane Society on January 7th, 1974.

Professor Allen will offer two presentations during a conference for educators and the public at the FSU Seminole Reservation, Lake Bradford, on January 26th.

Professors Swain, Ice, Spivey, Cunningham, and Allen will appear on a WFSU-TV special, dealing with the Project's concerns, on Monday, January 21st.

Professor Allen will offer a two-week course to fifteen educators in Pinellas County (Largo) during the weeks of February 4 and February 18th.

Professor Allen will offer three presentations during a State-wide conference of educators to be held at Camp Weed, Franklin County (March 29-31st).

These presentations along with those completed during the fall provided many adults in the Tallahassee community an opportunity to reflect upon their lifestyle aspirations and the broad issues of environmental quality. The presentations outside of the Tallahassee area focused upon the role of the humanities in environmental literacy and in environmental decision-making.* Both sets of presentations offer the Project staff the experience to undertake a second Project, proposed to the FCCH, involving the production of a 16mm film on The Humanities in Environmental Education with additional presentations before adult community audiences in Leon and Pinellas Counties, Florida.

II MASS MEDIA MESSAGES

In our proposal, work with mass media was contingent upon the success of the public dialogue with adult community audiences and the success of the photo essays. Early in the fall, Professors Spivey and

*We estimated that these direct presentations involved 1,824 participant hours from May, 1973 to December 31, 1973. This excludes radio, TV, and photo essay audiences.

Allen appeared on WFSU-FM to describe the Project and the need for humanistic insights in dealing with environmental quality in Tallahassee. This 30 minute program and interview by Gregg Phifer of FSU's Department of Communication, was successful in promoting inquiries about the Project. A tape recording was deposited with the executive director of FCCH. This program was supplemented with releases to newspapers concerning the planned activities of the Project. As a result of this publicity, the Environmental Education Project at Lake City Community College contacted us hoping to arrange several joint presentations to adult community audiences. However, that Project was not refunded, personnel changes occurred, and the joint presentations failed to materialize.

As the community presentations in Tallahassee proved successful, we contacted Ed Herp, director of University Broadcasting, FSU, and arranged for a series of presentations by academic humanists on WFSU-TV. The station had just initiated a new program entitled PRIME TIME (Live from 7:00 to 8:00PM), replayed from 10:00 to 11:00PM each weekday) which was community oriented. Professors Spivey, Ice, Swain, Cunningham, and Allen appeared individually on the program for 20 minute segments during the month of December. After the second appearance, the station's estimate of public reaction encouraged them to request a "special" half hour or hour presentation in January where all five humanists would engage in a dialogue and the public would be able to call in questions or arguments. This special is now planned for the evening of January 21, 1974, at 7:00PM.

III PHOTO ESSAYS FOR COMMUNITY REFLECTION

In our proposal, we agreed to produce and display a minimum of five photo essays (series of mounted, black-white photographs on a specific theme). Each essay was designed to encourage reflection. Some of the essays are built around specific issues such as the destruction of trees in Tallahassee or the controversy over strip commercial zoning along major entrances into the town. They employ sharply contrasting scenes. Other essays are more difuse, showing the natural beauty and the outdoor opportunities which currently exist and which may be endangered by further population growth.

The following list gives the title and some details on the photo essays now on display in the community. The locations cited are the places where the essays are on display for the first month. The essays will be rotated after that initial period.

TREES. a twenty-five photograph series with a title plate, credit plate, and quotation.

Copy 1: United Ministries Center, Park & Copeland Streets

Copy 2: Trinity United Methodist Church, West Park Avenue

WONDER AND AWARENESS. a twenty-one photograph series on the Tallahassee Junior Museum's environmental awareness programs for all ages.

Copy 1: Bureau of Environmental Education, State Department of Education

Copy 2: Tallahassee Junior Museum, Lake Bradford

SEEING IS BELIEVING . . . VISUAL POLLUTION. a sixteen photograph series on street scenes in Tallahassee.

Copy 1: to be placed at First Presbyterian Church, Park & Adams Streets

Copy 2: to be placed at College of Education Building, FSU.

TALLAHASSEE: ENVIRONMENTAL BEAUTY. a twelve photograph series stressing the value of natural surroundings in Tallahassee.

Copy 1: to be placed in LeMoyne Art Gallery or Lewis State Bank

Copy 2: to be placed at the Leon County Public Library, North Monroe St.

COASTAL SCENES: THE BIG BEND. a fifteen photograph series depicting coastal development and the value of natural beauty.

Copy 1: to be placed at the Tallahassee Junior Museum, Lake Bradford

Copy 2: to be placed at Temple Israel, HiLo Way and Route 90 East

As noted below in Section V, we are requesting an extension in our grant period to March 15th in order to prepare additional photo essays and to broaden the distribution of essays throughout the community. We originally misjudged the time necessary to prepare a finished photo essay of the quality necessary to accomplish our objectives. Thus, plus the unfortunate delays in ordering materials through the State purchasing system, resulted in long lags in our initial schedule. The first essay was not put on display until the end of November. We have thus had little time to estimate their effectiveness.

IV DEVELOPMENTAL RESEARCH SCHOOL PROGRAM

Working under Will Veal's supervision, a student-directed seminar dealt with Man--and an Environment Called 'Tallahassee.' Students identified personal concerns and environmental problems and developed individualized projects related to the concerns and/or problems. Opportunities at the Tallahassee Junior Museum, Tallahassee Animal Shelter, and child care centers were explored. Students conducted investigations of major environmental and lifestyle dilemmas, including traffic congestion, noise pollution, visual pollution, and housing problems.

The students initiated a paper recycling project at the Developmental Research School. They organized elementary students for newspaper collection and recycling efforts, and the ten classes participating recycled over five tons of paper in the first four weeks. These students made presentations on environmental issues to fellow students throughout the school, and prepared a number of creative "motivators" to stimulate interest in the recycling campaign--including posters, skits, songs, poetry, and slogans. With this successful model program now underway, the seminar is turning the effort over to the school science club.

V WHERE DO WE GO FROM HERE?

As of December 31, 1973, the Project has completed the major portion of its funded activities and has reached the end of its grant period. We have requested that the FCCH extend our grant period to March 15th so that we may provide additional photographic work on the Project theme.

Of course, there are a number of additional adult community presentations which will occur with or without the extension. Professor Ice will address the Leon County Humane Society on January 7th, 1974. The WFSU-TV "Special" will take place at 7:00PM on January 21, 1974. A conference for educators and the general public has been arranged for January 26. This all-day conference deals with "Environmental Values" and Professor Allen will do a general session for two hours in the morning, followed by a luncheon film festival on the humanities in environmental education and an hour afternoon session on Environmental Sensitivity. Most of the publicity for this conference went out in the Tallahassee area but through the Bureau of Environmental Education, State Department of Education, educators have been invited throughout the area from Pensacola to Lake City. Professor Allen will conduct a two-week program with fifteen Pinellas County educators in February, 1974. The program deals directly with Environmental Values and classroom instruction using humanistic materials. Under contract with the Bureau of Environmental Education we are going to conduct a conference on Environmental Values for a State-wide group of educators in March, 1974. This conference will involve a minimum of 25 educators with thirty high school students. The conference will employ a humanistic approach to environmental education. We are currently assisting the Tallahassee Junior Museum in the writing of a Guide to the Presidential Environmental Merit Awards program. The Presidential Program is designed to promote environmental community action projects and our Guide--to be distributed State-wide in over 10,000 copies--has 201 project suggestions of which over 125 involve the humanities and humanistic styles of inquiry and communication (drama, poetry, art, etc.).

For the 1974-1975 academic year we are developing an instructional program with the Tallahassee Junior Museum. We plan to offer adult

community leaders thirty one-week training sessions on using the Museum's facilities for environmental education with all age groups. Each one-week session will involve adult participants in a minimum of 15 hours of instruction.

We also hope that the FCCH will fund a film-making and speaking project involving academic humanists. This proposal comes up for a decision at the January 10 meeting. We want to make a 16mm color film on "The Humanities in Environmental Education" and we would use this film and the accompanying study-packet with adult community groups in Leon and Pinellas Counties.

But the most immediate place "to go from here" involves the extension on the present Project. We want an additional academic quarter to prepare additional photographic essays and to do several slide presentations on Man and an Environment Called 'Tallahassee.' The additional photo essays will broaden our coverage of the community and give us some more locations to judge the effectiveness of such devices. The slide presentations will involve materials for the adult community presentations (see above) and to make a record of our presentations to encourage other groups to involve academic humanists when confronting environmental issues.